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The School of Jesus

CONTRIBUTED EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

WILL GIVE BARROWS LECTURES IN INDIA

Bishop Francis J. McConnell, President of the Federal Council of the Churches of Christ in North America, has been named as the next Barrows Lecturer to the University centers of India. The announcement of the appointment was made jointly by the University of Chicago, as trustee of the Barrows Lectures to India, and the Indian Central Executive Council at Simla. Bishop McConnell will reach India next November and remain there for three months. The theme of his lectures will be the application of Christianity to social problems and movements. The Barrows Lectures to India is the oldest and best known of those established for religious interpretation between the Occident and the Orient. It was founded shortly after the World's Parliament of Religions at Chicago in 1893. Five lecturers have been sent previously to India under its auspices: President J. H. Barrows of Oberlin; Principal A. M. Fairbairn of Oxford; President C. C. Hall of Union Theological Seminary, and Doctors C. R. Henderson and C. W. Gilkey of the University of Chicago.

NOW FIVE THOUSAND ROSENWALD SCHOOLS

Five thousand Rosenwald schools have been built in the South, to date, according to an announcement from the headquarters of the Julius Rosenwald Fund, the five thousandth being the Greenbrier School, near Hampton, Virginia. Seventeen years ago, upon the suggestion of the late Dr. Booker T. Washington, Julius Rosenwald, Chicago merchant, began helping Southern states and counties to build rural public schools for Negroes. The first school was erected in 1913 near Tuskegee, Alabama. It was a little, one-teacher frame building, costing \$950, toward which Mr. Rosenwald gave \$300, and Negroes gave in cash and labor an equal amount. The program has been continued by the foundation established by Mr. Rosenwald. Until today five thousand public schools have been built, with help from this Fund, in 930 counties of fifteen southern states. The total expense of building these schools has been \$25,000,000. Of this amount, the Julius Rosenwald Fund has contributed \$4,000,000; Negroes themselves, in thousands of small contributions, have raised over \$4,000,000; individual white friends have given another million, and the remaining \$16,000,000 has come from public funds of the counties and states. The entire cost of maintenance is carried by tax funds as a part of the public school system.

HOME COMING DAY AT BIBLE CONFERENCE

The detailed program of the Winona Lake Bible Conference is in print and all things are satisfactory for the opening on August 15 of what those Winonans acquainted with program building believe is to be the best and biggest Conference yet held in connection with this justly famous institution. The most noted preachers and Bible teachers of the world have been secured. Here is a list of the speakers and the dates on which they will speak. Dr. Alexander Thompson of Canterbury, England, August 15 to 18; Lionel B. Fletcher, Australia's leading evangelist, August 20 to 24; Dr. Robert G. Lee, August 22 to 24; Dr. O. F. Bartholow, August 23 and 24; Dr. J. C. Masee, August 15 to 24; Clinton T. Howard, August 15 and 16; Dr. Max Reich, August 15 and 16; Dr. I. M. Hargett, August 19 to 21; Dr. George McNeely, August 15 to 19; President John McNaugher, August 15 to 19; Dr. R. B. Kuiper, August 19 and 20; Dr. George L. Robinson, August 15 to 19; Dr. Herbert Beiber, August 20 to 24. Home Coming Day is to be August 21st. The special feature this year when Lionel Fletcher of Australia will bring the message in the big Taber-

nacle seating 7000; after which on the lawn under the big oaks reminiscences by the old time Winonans will be indulged in. Clinton T. Howard, known as the "little giant," will speak in the Tabernacle the first Sunday afternoon, August 15, on "Bootlegging the Constitution"; and Dr. O. F. Bartholow, famous preacher from New York, on the last Sunday afternoon, August 24. Detailed program and special information may be secured by writing to Dr. W. E. Biederwolf, Winona Lake, Indiana.

SYRIAN BOARD MEMBERS STILL WEAR VEILS

Two members of the Y. W. C. A. board of directors in Beyreut, Syria, are still wearing the traditional veil largely because of their allegiance to home villages where the dropping of the veil in the presence of men is still regarded as being a bold and advanced notion. Emma Jewell Ross, who has just returned after spending several months in the Near East, visited many homes in Syria and surrounding countries while she was engaged in aiding the Syrian Y. W. C. A. in Beyreut to make plans to extend its activities into the many small villages of the country. "Girls in the villages have practically no opportunities for recreation and study. It is not even customary for them to go into the shopping sections of their villages, but they do work in small factories. However, in Beyreut and Aleppo, the largest cities, girls are going to business as clerks and stenographers." Girls in the villages still wear veils, but most of the city girls do not wear them unless they return to their villages. Many of the older generations, including the Y. W. C. A. board members, are wearing thinner veils each year, hoping to discard them ultimately.

PROMPT ACTION PREVENTS LAW VIOLATION

No longer can the members of lynching mobs expect immunity from punishment with the old-time confidence, according to a statement issued by the Commission on Interracial Cooperation, which sees in the arrest and pending trials of a large number of suspected lynchers the one encouraging aspect of the recent lynching epidemic. "No less than forty-nine men are now awaiting trial in connection with the three lynchings in Walhalla, S. C., Sherman, Texas, and Chickasha, Oklahoma," says the Commission. "In each of these cases arrests were made with commendable promptness and the authorities appear determined that justice shall be done if possible. In the Walhalla case seventeen men are under indictment, including the mayor of the town, and the state has retained special counsel to assist in the prosecution. The prompt and vigorous action of Governor Richards in this case, as well as his efforts to prevent the later lynching at Union, were most commendable. A total of seventy indictments were returned against fourteen men in the Sherman case, based on evidence secured by a military court which started its investigation immediately after the outbreak. These cases have been ordered tried in Dallas, the better to guarantee an impartial hearing. Reports from Chickasha indicate that nineteen suspects were held in jail for preliminary trial, which was set for July 8. A number of these were held also on Federal charges growing out of the lynching. The significance of these facts is evident when it is remembered that a few years ago the arrest and trial of lynchers was practically unknown. The first important break with the old order appears to have occurred in Georgia in 1922, when in three different lynching cases twenty-two men were convicted and imprisoned for long terms, whereas in the preceding forty years, with several hundred lynchings in the state, there was record of only one indictment and not a single conviction. Since that time the lynching record in Georgia has diminished almost to the vanishing point."

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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The School of Jesus

A SCHOOL may be an institution, a society or a spirit. Whatever its name or character, one most important element in it is the student. The other most important element is the teacher. Its educational process consists in the teacher's guidance, through experience, of the student's search for reality, which for him means the development of an abounding, productive life. Its aim is the educated person in an educated society.

Now an educated person is one who knows what to do in a pinch. Every ordinary human being knows how to do things by routine, that is, by doing the same thing in the same way over and over again. He knows how to get up in the morning, how to put on his clothes, how to carry food from the plate to his mouth. He may even learn how to operate a machine, or to add columns of figures and to read the evening paper. But if he knows nothing more, if he has not learned something different, he is in the same class as the educated horse. When such an animal is able to count ten and to play a musical instrument he is said to be educated. But the educated man must know something different. He must know what to do when the machine breaks, how to act when there is no food on the plate or in the cupboard, what to add when there are no figures in the column. He will learn the routine of life but he must know something else.

Jesus lived in a day when learning by rote was emphasized. Life was made up of schedules. Eating and praying were done according to rule. Now Jesus knew the schedules, and something else. One evening he and his friends were on the lake. He had had a strenuous day and a boat ride would be restful and refreshing. He lay down on a cushion in the stern of the vessel and was soon fast asleep. He was in the care of men who knew the water. Suddenly a terrific storm of wind and rain bore down upon them. The wind howled through the rigging. The waves lifted their threatening heads above the side of the boat. Long ago these men had learned to handle oars and sails. They had passed through stormy waters. But this storm was different. They were in a pinch and were helpless. In terror they appealed to the sleeping Master. He awoke and instantly looked into the face of a storm. He too was in a pinch but he knew what to do. He knew the combination of elements that made the storm. He knew also the elements that would dissolve the combination. In his wisdom he applied the knowledge. And there was a great calm. He and his friends were safe.

But Jesus was as expert in organizing construc-

tive elements as in dissolving a destructive combination. No sooner was the boat at the landing than there met him a man whose mental and spiritual powers were disorganized. Besides his own spirit he had another, an evil spirit. His consciousness was split into parts which were warring with one another. Now the customary way of treating a man in such condition was to bind him with chains or to put him in prison. The treatment had been tried on this man but instead of curing him it had made him more violent. His friends were helpless. Jesus spoke to him as he usually spoke to one possessed of an evil spirit. The man did not respond to his treatment. Jesus was in a pinch but he knew what to do. Gradually he re-organized the insane man's mental and spiritual life, changing him, through his own willing responses, from a violent madman into a peaceable citizen.

If Jesus understood nature—physical and mental—and knew how to co-ordinate its powers, it may be that in some way his spirit has guided man, through the emergencies of the ages, in the physical and social effort to subdue the earth and people it with friendly elements. In his primitive state man saw the natural elements as deadly enemies. When they raged about him he was put to flight or paralyzed with fear. As he became acquainted with them he conquered their powers and calmed his own fears. Eventually these elements became his intimate friends. By the use of one he protected himself against the danger of another. He even learned how to co-ordinate them to his own advantage. More and more under his friendly influence they have become his willing servants. The sea which was once an abyss of mystery and terror has become his highway and playground. He glides over it in vessels made of material which ordinarily would sink in its depths. Some day he may walk on its waters. He has discovered that the noise of thunder, which once he dreaded as the voice of an angry God, dies away in the radius of a few miles, while he himself speaks and his words are heard in the uttermost parts of the earth. Once with painful steps and slow he picked his way through forests and over mountains. Now on wings like a bird and swifter than a swallow's flight he travels across continents and oceans. Once he moved only that which he could touch with his hand. Now without apparent means of control he sets in motion machinery located at a distance of many thousand miles. Once he fought with fierce animals for his food and clothed himself with their

skins. Now he "produces beefsteak from the air and makes clothing out of the sunlight." Once he gave himself laboriously to the problem of mere existence. Now he creates an image of himself out of steel that "sees, hears, tastes, smells, feels, thinks and talks" while he sleeps or applies himself to the solution of some more difficult problem.

That more difficult problem is the harmonizing of discordant human elements. Suspicion, fear, greed and hate have set men against one another. Humanity, which ought to be a co-operative society, is

divided into competitive, warring groups. Man is facing his greatest emergency, his most difficult problem. Will he follow the guidance of a Master who knows how to co-ordinate discordant elements or will he helplessly wear himself out in futile contests? The Master alone cannot accomplish the desired result. The elements are not material forces which move as they are moved. They are human factors which move as they are minded. In this emergency will man discover and follow the mind of the Master?

S. L. H.

New Discoveries

BY ELIZA ARMSTRONG COX

ONE immediately thinks of the antarctic continent, newly-found at such tremendous risk and expense; of another planet away out on the edge of the universe, if it has edges; of the marvelous development of the radio and of air travel and all other recent discoveries that are wonders indeed. The archeologist comes in for a large share on account of the very interesting finds he is making. To try to catalogue all the marvelous discoveries of even the last score of years in the physical world would be a formidable task. They are constantly multiplying upon us at a rate that is bewildering and we ask, what next?

But these are not mere happenings. They are the result of long, patient toil by some one hidden from human sight in an attic or laboratory or some other unnoticed place. Here they wrought full of vision and faith until lo!—the wonders we see! The conveniences we enjoy! The largeness of life beyond compare with fifty years ago!

These discoveries have resulted in bringing the nations of the earth in full view of one another; into an exchange of commodities, of ideas, of relationships, of understanding and now of conversations until we are no more strangers to each other, and the nations find themselves the common inheritors of the world.

There are other new discoveries in the limitless intellectual field. These have captivated scholars in all departments of knowledge and the new things they bring out of their treasuries are all but benumbing to the conservative thinker of but a few decades ago and the failure or inability to understand develops sometimes into opposition as an intuitive measure of defence.

Is there a limit to the work of the explorer or discoverer in these vast fields of mind and matter? Not likely. The future will determine.

There is another great continent, the edges of which have scarcely been skirted by the most adventurous explorer. The richness of its content is staggering and yet most alluring. It is the infinite realm of the spiritual. Nearly two thousand years ago the greatest Teacher men ever had led his followers to where they could gaze on the outline of this unexplored realm with its vast treasures undiscovered and unappropriated, the value of which could never be understood or computed in terms used by men. This new world, majestic and grand in its mystery, is the sphere in which God reigns absolutely. Some idea of it is given in the Sermon on the Mount and in all of Christ's teachings.

In these we are taught that God is a loving, careful Father, who can be approached directly and in confidence by every one without a man-made mediary; that he may be sought in prayer and worshipped anywhere at any time; that with him all races

of men and both sexes are on an equality; that he loves all alike and gave his Son to die for all, and through Christ all have an equal claim to the full measure of the gospel. These were "new discoveries" nineteen hundred years ago.

Since then men have timidly and with hesitation touched the borders of this unknown region while now and then one has risked reputation, position, yea, even life itself to get men to believe and receive the gracious facts of their discovery. St. Paul was one of these.

Time went on and men ceased their explorations in this most alluring field of the spiritual. That which had been found was forgotten or covered deep under the superstitions and ignorance of men and their modifications of truth, until there was only an imperfect knowledge of the gospel of Christ left. Sins were indulged in or winked at by the Church of the time until little remained that resembled the spirit and teachings of the Master. But truth cannot be buried so deep but that it will have a resurrection and come forth again with startling force. We see this proven in the outburst of Martin Luther when he re-discovered, in part, the long forgotten gospel. The opposition against him was terrific but he fastened the fact firmly on his generation that "the just shall live by faith," and started out another group of explorers into the spiritual territory.

A century and more followed and a real archeologist in matters of the gospel raked off the debris of centuries from long buried truth. His name was George Fox. After digging long and deep, suffering and toiling, he finds the genuine gospel of life and hope. At that time men were bound hand and foot, spiritually speaking, by a Church that practically kept them away from God. He proved the teaching of Christ to be true in his own experience and in the fact that the heart-hunger of men was fully met when they accepted and acted on the truth he had discovered, that each individual could be his own priest to go before God. He taught with force, and the Protestant Church has not been too swift to accept his truth fully. In his explorations he found it possible for men to live in such a state of mind as to make war impossible. Christendom drew back from this colossal fact, for which it was too big. He continues in his search and throws upon the surface the precious nugget that in Jesus Christ there is no racial distinction. All are equal participants in his love and sacrifice. Many other new discoveries he placed before the Church. They were carefully pigeon-holed, as beautiful but not practical.

But his followers, the Friends or Quakers, held them as fundamental, practical truths to be lived by. Hence their testimony against war and taking human life. They were first also to free slaves and to bear perpetual testimony against the institution. They also took Christ's teaching on oaths as

having practical, spiritual value. Truth should be held so sacred by the individual that his yes or no should not be open to question.

The awful world war broke upon us. It seemed to serve, under the providence of God (the wrath of man praising him), to jar the Church from center to circumference, and to open its eyes to the fact that the gospel of Christ was not in full operation. It found itself so void of power in the fierce struggle that its own adherents were fighting and killing each other. Now comes a searching through the pigeon-holes by the Church. Among other things found is the Sermon on the Mount, also a testimony against war based on Christ's teaching, "Blessed are the peace-makers," and his example in refusing the protection of the sword. He did not expect this teaching to be neutralized by his followers, but that it should be an active, effective principle in the work of the Church. The search is pursued and it is found that much of the strife in the world arises from race prejudice which results in one race or people "lording it over another," as against the teaching of loving a neighbor as one's self. The quest continues with one surprise after another until the old papers have been pretty well examined, with all of them bearing the date of the activities of George Fox.

The responsibility of proving the way of the gospel to be the right way of life is no longer on George Fox. It is emphatically on us of this generation to demonstrate the value of the profession we make; to go on filling out the program of Isaiah, and later, Christ's message by preaching the gospel to the poor; by binding up the broken hearted, by changing the conditions that break hearts; by comforting the mourner by removing the cause of mourning; by gathering out the stones over which people stumble to their hurt; by making the crooked places straight and the rough places smooth; by arresting the tide of materialism that would engulf us all if unrestrained by the spirit and power of Christ through the Church.

We are as subject to the temptation to be conformed to this world as any people, and also of trying to serve God and

mammon, which the rich young ruler wanted to do, but was told by highest authority that it was impossible.

The discoveries in the things of the Spirit do not go in troops, but singly they cut their way through jungles of worldliness, distorted truth and sin. To stand for the right according to the gospel pattern with an unyielding faith in its ultimate triumph may require one to walk a lonely way and endure much hardness; but it means a rich mine of spiritual wealth for future generations.

Well may we thank the Great Head of the Church that all along the way when "the lamp of God was about to go out" he has sent out a "new discoverer," some hero of the Cross, that trimmed and refilled the lamp and set it where it would give a clear, far-reaching light. So it will be, is the faith of those who see him who is invisible.

Only by a full acceptance of gospel principles, and of God's will and way to make these effective, can we prove ourselves worthy of our name, a credit to our forebears and an honor to our Lord and Master.

Whittier, California.

A Meditation

IF I CAN live in simple comfort and owe no man anything, I sharing intimately with loved ones life's varied experiences; if I can bring a touch of healing and a clearer outlook into the trials and problems of those with whom I mingle; if I can humbly undertake public service when the public calls me, caring neither too much nor too little for popular approval; if I can give spiritual values always the first place as did Jesus of Nazareth, and gladly sink from sight like a bit of leaven that the coming of his kingdom may be hastened, then will this experiment of living yield in full measure the true wealth of contentment, and when the door opens on another stage of existence I shall be ready for the great adventure.

ALFRED OSBORNE.

North Weare, N. H.

Geneva and World Concerns

BY DAVID M. EDWARDS

BEYOND the Alps lies Italy." When this expression was first used it had an entirely different meaning than it does now. Innumerable orations by schoolboy and schoolgirl would-be orators have been written with this as a subject or "point of departure." Had the Alps been crossed by the railroad as they are through the St. Gothard's Pass or pierced as they are by the Simplon Tunnel, the herculean task of covetous conquerors of Italy's fair and fruitful lands would have been greatly simplified. To adequately describe these great Alpine passageways would require much space. They are, I am told, among the greatest of modern engineering accomplishments. The passenger on Trans-alpine trains, if he be imaginative, will get many a thrill as he goes to or from Italy through either of these great passageways.

Northern Italy from Venice to Milan is for the most part, a vast plain which reminds one, because of the splendid system of irrigation, of southern California.

The climate, too, I am told, as well as the products, is not unlike that of California.

THE CAPITAL OF THE WORLD

But here we are in Geneva, which is in many ways the most important city in the world. It can, with much reason, be called, "The Capital of the World." Long a convenient place for international conferences, it has, since 1918, been the center of the most significant international movement of world proportions yet engaged in by mankind. Incalculably feeble at first, because of the failure of the United States to ratify the Covenant and join, the League of Nations has nevertheless gone from strength to strength until today it is the one and only hope of improved international relations aiming at universal world peace. Not that it has yet achieved this end, or that the certainty of its accomplishment is assumed. The League of Nations is nevertheless the only instrument in existence which

has as its objective the supplanting of war, as a means of international settlement, by pacific means.

It is becoming increasingly apparent to all careful observers that world betterment, whether it be the reform of existing evils or the constructive activity in entirely new areas of creative improvement of civilization, is a matter of world organization. Nations may work as individuals at these great problems; but in the end permanent success is dependent upon international cooperation and international cooperation is in turn dependent upon some instrument or organization.

One does not need to take the position that the League of Nations is a perfect instrument in order to maintain the above thesis. The truth is, of course, as is always the truth of man-made instruments, that the League is far from perfect. It has made many mistakes. It exhibits many weaknesses. It has many inconsistencies. Nevertheless, it remains the only instrument which

affords a means of international cooperation and which, because of that fact, is alone a reasonable hope of world betterment.

No nation can remain entirely aloof from the League. A few nations have refused or failed to join it as constituent members. Some of these have apparently tried to maintain separation from its activities and concerns, but without success. The points of contact of these nations with the League, the lines of inevitable cooperation, have continually multiplied in number and increased in significance so that in every case, there has been a "filtering in" process, which, if it continues, can only end in full and unlimited membership. To attempt to remain aloof is like one member of a family trying to live independent of the other members—to carry on the many family concerns—cooking, eating, washing, etc., apart from the same activities of the family. Perhaps it can be done, but only with continued revelations of its inconsistency, stupidity, loss of efficiency and even perniciousness.

THE FAMILY OF NATIONS

To see this plainly one needs only to observe with some degree of clarity and in some detail the operation of the League in some of its many lines of world interest and activity. Any one of these would prove the point, but I propose to use the International Labor organization as an illustration for the reason that I have had the privilege for the past two weeks of attending the sessions of the International Labor Conference as well as some of the Commissions working on special lines.

First, what is the "I. L. O." It is a constituent institution of the League of Nations and was established by the Peace Treaties at the close of the World War. Its purpose was and has been to improve the conditions of the workers of the world. Its creation was based upon the theory that evil conditions of economic and social life as these apply to the laboring classes of all countries are the "seeds of international strife."

The organization of the I. L. O. as we will call it, is housed in a beautiful and well adapted building situated near the site of the new League of Nations palace which is just beginning to be built. The I. L. O. building has in it many significant gifts from several of the constituent nations. One room has been furnished by the American Federation of Labor as a memorial to Samuel Gompers, whose portrait hangs in this room.

The I. L. O. functions through a three-fold avenue, namely, the Conference (which meets annually) the Governing Body and the Permanent Office. Delegates to the Conference are of three kinds, viz: government, employers and workers. The work of the Conference is

directed toward the international agreement upon minimum standards of wages and conditions of work for the world's workers. Its deliberations may eventuate in either of two ways or forms, viz: draft conventions or recommendations. The former is a sort of treaty which becomes binding upon any country which adopts it. The latter are not in the nature of treaties but only, as the name indicates, suggestions as to what would be desirable. The Governing Body—composed of twenty-four members—12 governmental, 6 employers and 6 workers is, as the name suggests, in control of the I. L. O. It meets four times a year. The International Labor Office is in effect the secretariat of the I. L. O. There are some 400 employees representing 35 nations who are chosen on the civil service basis. They in no sense represent the nations from which they come, but serve the I. L. O. on an international basis. The "Office" operates continuously, being under the supervision of a Director, appointed by the Governing Body. There are, roughly speaking, four divisions, viz: Diplomatic, Research, Administrative and Intelligence and Liaison.

INTERNATIONAL LABOR INTERESTS

The I. L. O. is now holding its fourteenth session (there having been more than one session in certain years.) It is dealing with certain matters of far-reaching import. One Commission is at work upon a draft-convention concerning forced labor. There exists in many places throughout the world, particularly in colonial areas where people of unadvanced civilization form the populace, the practice by governments, and in some instances by private corporations and employers of labor, the practice of enforced labor. According to this practice the workers are compelled to work for such wages and under such conditions as the governments provide or permit. It is seen at a glance that cruel and inhuman treatment would easily be practiced and insignificant and unfair wages paid. This would bring about a condition which would approximate slavery. That such has resulted is openly known and it is to remedy such conditions that the Commission is seeking to form a draft-convention.

Up to the present there has been 29 draft-conventions adopted by the I. L. O. Conference. These have dealt with such subjects as hours of work, control of employment offices, conditions under which women and children work and the non use or restriction of the use of white phosphorus and white lead in industry. Also workmen's compensation, emigrant inspection, sickness insurance, repatriation of seamen discharged in a foreign land and several others. There have also been up to the opening of the present

session of the Conference 23 recommendations adopted. These cover a wide variety of subjects.

One of the most important activities of the I. L. O. is that of publication. Practically every important piece of printing is published in every language represented upon the League of Nations roster. This opens up an avenue of instruction and education that is of the greatest importance. There are national branches of the I. L. O. in France, Germany, Great Britain, Italy, India, Japan and in the United States.

So much in a general way. Now for a little glimpse of the actual workings of the Conference. It meets in a large, splendid room in one of the principal public halls in Geneva. The room is equipped with telephones running to each seat. English and French are the official languages of the League of Nations, but many do not speak or understand either, so a plan has been devised that each may hear "in his own tongue." To illustrate—some one may be delivering an address in one or the other of the official languages. Down in front of the speaker's stand are several booths. In these sit interpreters repeating in one of the languages, German, Italian, English, French, etc., what the speaker is saying, by turning the dial of the telephone apparatus at each seat to the proper place the listener may hear the address in his own language.

AN ALTRUISTIC ATMOSPHERE

It is needless to allow the impression to prevail that all is harmony and self-sacrifice at this conference. One does not require much time to see that the three classes of delegates—government, employers and workers—act on the whole as three separate units, each watching jealously its own special interests and ready to fly out at any threatened encroachment. Nevertheless a humanitarian spirit prevails and an altruistic atmosphere is generally prevalent. One feels that all are seeking for the largest possible adjustment of special interests to common humanitarian standards.

The significant thing about all this, the phase of paramount importance, as indeed it is about all procedure of the League in any and all of its various lines of activity, as well as in the sessions of the League itself, its Council and Assembly, is that here is a body of men and women—for there is a liberal sprinkling of women in all the work of the League—sitting together, unhurried and deliberate, with the most enlightened and exhaustive information possible upon the point in question, endeavoring in a broad, general way, as well as in specific manner, to reach conclusions and formulate practices that will be for the mutual benefit of all and will exclude as far as possible unfair practices and evil condi-

tions. And this is practically on a world scale.

MATTER OF WORLD ORGANIZATION

And this leads me to repeat what was said near the beginning of this article, namely, "that world betterment, whether it be the reform of existing evils or the constructive activity in entirely new areas of creative improvement of civilization, is a matter of world organization." This becomes increasingly apparent as one observes the activities of the League of Nations or contemplates the smallness of the world and fluidity of present-day life. The world is one. The scripture that says, "no man liveth to himself," can be amended today by substituting "nation" for the word "man." The world is slowly learning this truth. There are nations, who, knowing it full well, are rebelling against it and deluding themselves into thinking that wealth and power and the isolation of distance will make them immune from this great fundamental truth; but all such is delusion. There is not a single line of activity today in which one nation can engage which affects other nations, whether it be the building of armaments, the enlarging of armies, the eradication of contagious disease, the control of a social evil or the dealing with international trade in the way of protective tariffs, but has an international aspect. No nation can ignore the common good of the family of nations without being in danger of bringing harm upon itself. When statesmen, or rather politicians of one country take the attitude that they have a right to build tariff walls so high around their own country that the citizens of other nations will "break their financial necks" in attempting to climb over, they are only exhibiting their own economic illiteracy and exposing their intellectual nudity. Yes, even tariffs are matters of world consideration and the time must come soon when no nation will act independently and irrespective of other nations, even in this matter, which at first glance seems to be wholly an individual affair.

The American Bible Society recently completed the first publication of the four Gospels into the language of the Hopi Indians, who, to the number of 2,000, live on the high mesas of Arizona in the vicinity of the Grand Canyon. For many months the proofs of the Gospels passed back and forth between the translator and the headquarters of the Society in New York City in order to perfect the typesetting. That this was not a simple task may be gathered from the text of the first Beatitude, which follows:

Pas Hikwsit an ookiwyaquam hahaypit epya, pi oveqatsit anqw monwtunatya hapi pumuy himuamniq'o.

On the Road to Santa Fe

BY ELIZABETH H. EMERSON

THE morning was a typically fair New Mexico one and we were off at 8, over the perfect road past the lane leading to the famous Kearney's Gap. The remains of an adobe village, pine and pinon covered hills, tiny patches of corn, hundreds of grazing cattle and a flock of goats scampering over rocks. The younger members of the family tried to paraphrase Kipling's well-known song but could get no further than the couplet,

"On the road to Santa Fe
Where the mesas always stay."

Mesa? There is no possibility of living in this region without adopting this Spanish word into common speech. Webster defines it as "a tableland or plateau with an abrupt or sloping side or sides often bordering a valley." And he adds, "They are common in the Southwestern United States." Common is correct. Varying in size from those we foolishly call "little" to those including hundreds of acres, they are all about us. Suddenly a peak half-mountain, half mesa came into sight. Its gracefully sloping sides rose to a height far above the surrounding country. At its summit there was a slight outward curve and its perfectly flat top was surmounted by a single white cross. Into all our minds flashed one word, "Penitentes," for we had just been reading of the terrible practices of this religious sect, which in times past at least led to the crucifixion of one of their number at Easter time, and the erection of a cross on a mountain top. But we can only wonder. Our map only reveals the fact that this is "Starvation Peak." We are reminded of Starved Rock, on the Illinois river and its similar story of a starved Indian tribe.

The predominating color on mountain and mesa in this region is blue in varying shades, but here on the Glorieta mesa stretching out before us for many a mile, blue gives way to purple and purple to mulberry until it is no mistake to call the color red. All the while we have been climbing but now comes a rather sharp descent into a broad valley where the fertile land is carefully laid out in small rectangular tracts of wheat, oats and corn, all beautifully green in contrast with the gray-green shades of the uplands which are unrelieved by irrigation. Suddenly we are in the center of a little Spanish town. The highway runs from corner to corner of this unpaved, treeless central court—plaza, if you please—and the adobe cottage with their flat roofs face upon it. A calf or two wander unceremoniously about. Dogs bark. Old women with the inevitable black shawl carry buckets of water. All sounds carry

clearly in the rare atmosphere, and there is the music of Spanish chatter. At the side of the court stands a little adobe church, a white cross before it, another on its top. Where are we? We feel travelers in a land not our own, and a little ashamed to have stopped our car to gaze—yes, and to focus our camera on the younger inhabitants and the adobe ovens all about.

Before coming to the state, by the kindness of friends we read a few books in preparation. One of the most delightful of these was "The Better Country," by the late naturalist, Dallas Lore Sharp. Starting from Massachusetts the author and his wife made the journey by auto to California, passing over the old Santa Fe Trail. Writing of the bit of road from Las Vegas to Santa Fe he describes it as the most beautiful of their entire journey. He had arrived, he thought, at the "Better Country" and was ready to stay. Something of the same feeling possessed us as we began to view the distant Rockies with their tracings of snow, and their veils of rain. Who could "make time" on such a journey? Over Glorieta Pass we wound, with ever lovelier views opening before us, pausing at the old well near Pesos, from which Coronado is said to have quenched his thirst in 1541, on to a spot just out of Santa Fe rightly called "Fifty Mile View," where the bluest of mountains rose on every side, and prairie dogs stood on their haunches and barked their disapproval of our approach.

And we are in Santa Fe, capital of New Mexico, town of some 12,000, with an altitude of about 7,000 feet. The low or flat roofed houses seem to face in all ways and the streets know no system of direction. So completely is the town built on the Spanish plan that the occasional two-story brick looks completely out of place. Residences vary in degree of stability from poor little adobes to beautiful structures spread over much space. The old "Governor's Palace" holds the executive rooms and the remainder is given over to museum purposes. It is worthy of many hours spent in its many rooms rather than the fleeting moments that were ours. The reception room of the governor, in continuous use from 1609 to 1680, holds several treasures dating into the Spanish occupation period and the room itself shows its age of more than three hundred years. The building has been the seat of the government for that length of time. Much space is devoted to Indian artistic achievements and models of Indian villages occupy prominent positions. One

can read in pictures and objects the history of the region for centuries.

The new Art Museum, built in true Spanish style around a patio, bears testimony to the presence in and about Santa Fe of modern artists. The Franciscan Memorial Auditorium within the Art Museum calls one to sit in quiet and study its beautiful mural paintings, portraying mainly incidents in the life of St. Francis. These decorations are the work of one Beaugregard, a native of the Southwest, who before his early death had distinguished himself as an artist. In his memory one whole room is hung with his productions. Other collections of high merit are to be seen, many of them representative of the country in which they are produced.

Indians are not merely represented by their handiwork in Santa Fe. They are present in the flesh. One elderly gentleman had sought to make himself attractive by braiding the tails of some animal, fox, perhaps, into his hair above the ears. The effect was at least interesting. Another carried a bag over his shoulder from which he offered, in English, to sell rabbits' feet! In gala colors and remarkable combinations of native and modern clothing these first Americans are very much at home on the streets. And why should they not be so? We are the newcomers.

An artist's colony outside the city furnishes a place of residence for numerous writers, sculptors and painters who live the simple life in adobe houses whose dull color is more often than not relieved by window and door trimmings of blue that matches the sky. No trees shut out the sunshine or cut off the view of mountains in the distance. Some of us were ready to build our adobe.

Santa Fe competes with St. Augustine, Florida, in its claim for the oldest house in the United States. The little dwelling is reputed to have been built by Indians in 1540, a year previous to the coming of Coronado. It was originally a two-story house but within recent years the street has been filled to the level of the second floor. The part now open consists of two small rooms over which a Spanish maiden presides, reciting very rapidly the stores clinging to the place. The presence of a fireplace in each of the tiny rooms registered approval with our family, an example later builders in this land do not seem to have followed, much to our regret.

Nearby the first house stands the old San Miguel Church, perhaps a few years younger. Three rings of the knocker brought to the door a smiling priest. "Will you see the old church?" he said as he graciously bowed us in. Even the collecting of the fee scarcely detracted from our feeling of being his honored guests. In its long period of use the

church has undergone some changes. Built of adobe, its roof could not support the weight of its belfry tower and the big bell now stands on the floor near the door. Cast in Spain in 1356, it bears this date and an inscription in Spanish, "Saint Joseph, pray for us." Its tone as proudly exhibited by the old priest, is of unusual sweetness. Two richly carved original beams remain in place. Paintings which are copies of masterpieces adorn the walls and beautiful figures surround the altar. "Death comes to the Archbishop" had given me a mental picture of such a priest as here presided. I felt as if he had walked out of the pages of the book. "Is it a true representation," I said. "Yes," he replied, "very true." Father Latour of the story, he added, was in reality Father Lamy, whom he knew well, and for whom the little town of Lamy, a few miles away, was named. He himself came from France some fifty years ago, a missionary in a new land. However much we disagree with the teachings of the Catholics, there can only be respect for the zeal and consecration with which they have carried on their missionary efforts in the Southwest. The old church is used daily as a place of worship by the boys of the school nearby.

Other attractions of the town had to be left for a later and more extended sojourn. To reach Las Vegas required only two and a half hours as against the four spent on the morning trip. Already there is beginning to steal over us something of the joy of home-going as we approach this half Anglo, half Spanish town of "The Meadows," where we look to the West upon the Sangre de Cristo range and to the east upon the seemingly infinite stretches of the tableland popularly called simply "The Mesa." With the happy exception of the Josiah Russell family, Friends, to whom we are bound by countless cords, there are not. But already there are beginning to ap-

pear those who seem friends without the capital letter. Among the "Anglos," instead of being treated as strangers we are welcomed as "folks from back home," for everyone comes from somewhere—Iowa or Illinois or Indiana or Ohio, or even Pennsylvania. Churches extend an eager welcome. Our contacts with the Spanish and Spanish-Indian people will come slowly. We regard as a high compliment the words of a Spanish student to her teacher of three weeks, "Some of us have been talking about it and we have decided you just don't have any race prejudice." In this spot where three races meet we dare to hope that this is true.

Las Vegas, New Mexico.

FROM MONKTON RIDGE

The Church Vacation School was held each morning for two weeks, June 16-27. Thirty-eight children were enrolled with a good average attendance of children from all parts of the town. Part of the first week's work was to prepare for Children's Day. This was held at the Ridge Meetinghouse with a good program and a large appreciative audience.

Elizabeth L. Hazard, Yearly Meeting Field Secretary, visited Monkton for the week-end, July 5-9. She gave helpful messages in Meeting and at South Starkboro on Sunday evening. A special Monthly Meeting was held to consider cooperation with local Methodists.

A joint conference between representatives of Friends and Methodists, with Methodist District Superintendent and Friends Field Secretary present, was held on Tuesday evening, July 8, when it was decided that Friends and Methodists continue to cooperate with one pastor, working toward the goal of one church in the town. James Wild has been pastor almost four years.

Rebecca Wild was appointed by the Yearly Meeting Women's Missionary Society, to attend the Northfield Missionary Conference, July 10-18.

The Reagan family of Oakwood School, Poughkeepsie, N. Y., is camping at Long Point, Vt., during the month of July. Monkton Friends are delighted to have them in the community and in their various meetings. William J. Reagan gave the message in Monkton Ridge Meeting, July 13, and also spoke in the Methodist church, Monkton Boro.

James Wild has held a meeting in the schoolhouse, South Starkboro, on Sunday evening during recent weeks and William J. Reagan found a full schoolhouse eager for the message on July 13.

The Young People's League, including young people of various churches, was reorganized on July 11. W. J. Reagan was invited to speak on July 17. It is expected that the young people's movement will promote Christian Unity in the community.

LIKE MARY

Tonight I would come, like Mary,
Kneel down at my Savior's feet,
To express my love overflowing;
Anoint them with spikenard sweet.
Gently, with hands most tender,
I would wipe them with my hair;
Soothingly, lovingly wipe them,
While the fragrance fills the air.

But why sit idly yearning
For a way my love to show,
While many sore and weary feet
Across my pathway go?
Christ whispers, "Love and help them,
If you my friend would be,
For what you do to the least of them
You do it unto me."

LELIA S. MARSTALLER.
Brunswick, Me.

Yearly Meeting of New England

Fine Spirit of Christian Fellowship Enjoyed

THE 270th annual session of the Yearly Meeting of Friends for New England convened at Oak Grove Seminary, Vassalboro, Maine, Tuesday, June 24 and continued until Sunday evening, June 29.

Since the last time Yearly Meeting was held at Oak Grove, two years ago, the splendid new building, Briggs Hall has been completed and all were much impressed, not only with the new building, but with the many other new improvements about the campus, and with the prospects and plans for still further developments, all of which bear testimony to the devotion and the untiring energy of the principals, Robert E. and Eva Pratt Owen. The sessions of the Yearly Meeting were held in the school room of the old building.

The first public meeting was addressed by Rev. Kenneth C. MacArthur of the Massachusetts Federation of Churches on the subject "The Rural Church Problem." While the speaker found many things in the changing conditions of New England rural life that appear most discouraging to religious work, yet he felt that the modern approach to the situation is revealing ways of progress toward the more abundant life in rural communities through cooperative effort. The importance of the Federated Church, conserving as it does the values of both the denominational and the undenominational churches, was emphasized. The things on which the various churches agree were held to be of greater importance than the things on which they differ.

Findley M. Binford was reappointed as Presiding Clerk. In the absence of Lyra T. Wolkins who has served as Recording Clerk for several years, Mary Paige Ware was appointed to serve in that position during the sessions of this Yearly Meeting. Marion E. Kelsey and Leslie H. Barrett were reappointed Reading Clerks.

It was with much satisfaction that the meeting welcomed as visiting Friends Tom A. and Elizabeth Sykes of High Point, N. C., who were for several years workers in New England Yearly Meeting. Tom Sykes spoke each day at the Bible half hour and his fearless earnest messages were full of challenge and inspiration. He declared that the discouraged Christian is simply advertising the fact that the thing for which he stands is not working and pleaded for a re-awakening of life through a personal experience of the power of the Living Christ. He insisted that we have "coasted about as far as we can on the momentum of early Quakerism." Quakerism was declared to be, not something that is to be limited by its character to a small, intellectually qualified aristocracy but something that has a message of saving power to all mankind. The purpose of our work is the salvaging of lost humanity regardless of character, education or social position. There must be a rebirth of *intensive* experience like that of the early days of Quakerism if we are to do *extensive* service in the world today.

The missionary interests were well presented by James and Phyllis M. Sutton of Palestine who brought an interesting, intimate picture of Palestine life. Though the story of Ram Allah had often been heard, all were deeply impressed by the new, fresh picture of its conditions and needs, the great importance of home influence, the impress of the home life of the missionary on the native mind and the urgent need of bringing the Spirit of Christ in the land where he lived in the flesh. The responsibility for missionary work among the American Indians was emphasized by Jennie C. Callister of Brooklyn. She spoke of the excellent work that is being done by the Friends churches and schools among the Indians of Oklahoma. Her address was well illustrated with stereopticon views.

Under the influence of these messages we felt anew the significance of the words which we sang together:

"In Christ there is no East or West;
In Him no South or North
But one great fellowship of love
Throughout the whole wide earth."

The report of the Superintendent of Bible School Work, Lyra T. Wolkins, revealed a good healthful condition and much constructive work in many of our Bible schools. A public meeting under the care of the Bible School Committee was held with an interesting address on "The Teacher" by Cassa M. Conover of Oskaloosa, Iowa. She represented Jesus as the great Master Teacher of all ages and the Bible as the teacher's great text book. The aim of our Bible School work was set forth thus: Every pupil a Chris-

AT YEARLY MEETING

We sat together in silence
Weaving a pattern of thought,
One drawing a line; another then added
A shade or color. No one could know
The depth or strength of the other's gift.
Stronger and clearer the pattern grew.
With faith and courage we wove
Our thoughts in a pattern of hope.

MARGARET LORING THOMAS.
New York City.

tian; every Christian a worker; every worker trained. The meeting was also addressed by Ralph Lowe, Superintendent of the Augusta district of the M. E. Church, who gave a comprehensive survey of religious conditions in the State of Maine.

The detailed report of the work of the different meetings of the Yearly Meeting was presented by the Evangelistic Superintendent James A. Coney. This report was a very frank review of conditions with no attempt to disguise the fact of some of the serious situations that exist and yet on the whole the outlook was optimistic.

The reports of the educational work, particularly of our three schools, Oak Grove Seminary for girls in Maine, Moses Brown School for boys and Lincoln School for girls in Providence, R. I., were full of interest. These schools represent a combined enrollment of about 800 pupils.

Various reports and the discussions following these reports indicate a deep interest in matters of social welfare, philanthropic work, temperance, Sabbath observance and questions of national and international importance. The present situation in the matter of international relations and the progress of the cause of Peace were set forth in an instructive way by John Nevin Sayre, Secretary of The Fellowship of Reconciliation. Following the report of the American Friends Service Committee, Rufus M. Jones told of the activities, the aims and the visions of this committee which now includes representatives from every Yearly Meeting of Friends in the world. The meeting was brought under a deep sense of the need, not only for a wider Quaker fellowship, but for a deeper spiritual life that will make such a fellowship possible.

The interest of the young people in the activities of the church was much in evidence. An interesting development was the organization of a Junior Yearly Meeting "by the children present, patterned somewhat after the organization of the parent Yearly Meeting but adapted to meet the needs of the Juniors. Gwendolyn Coney was chosen as Presiding Clerk and Barbara C. Quimby, Recording Clerk. The report of the proceedings of the Junior Yearly Meeting, the list of queries they had prepared and their "Epistle" were received with much interest by the Yearly Meeting. The public meeting under the care of the Young Friends was addressed by Capt. James Laughton, formerly commander of a missionary ship on the Sea of Japan who is now working with the Maine Council of Religious Education. His subject was "Sharing the Road,"—an impressive adaptation of the story of the Good Samaritan to our own day and needs.

The meetings on Sunday were well at-

tended and spiritually impressive. The principal speakers at these meetings were Rufus M. Jones, Charles M. Woodman and Tom A. Sykes.

Sunday afternoon an interesting Bible Memory Contest among the Juniors was held under the direction of the Bible School Committee. Lois Mitchell of the Forest Ave. Bible School in Portland was awarded the first prize though each of the contestants received the gift of a Bible.

Throughout the entire week, in the transaction of business, in the committee meetings, in the social contacts and in the times of recreation as well as in the times of worship, a fine spirit of Christian fellowship and of spiritual devotion prevailed and it was with a deepened sense of personal responsibility and with a new courage and consecration that all returned to our several tasks in the great work of extending the kingdom of our Lord. H.J.

THE ANNUAL EPISTLE

Dear Friends:

As we have read the messages from our sister meetings in many lands this year we have been deeply impressed with the far-flung, world-wide feature of the spiritual fellowship to which we belong. We have dealt reverently in retrospect with the sacrificial cost in blood and suffering that attended the propagation of the truth and the way of life that made it possible for us to be called Friends in these different lands today. We are thankful that we live in an era of peace and that we have the freedom from suffering that is our lot, but the privileges of ease and comfort have brought a new danger that is far greater than the challenge of prison, or the gallows, or banishment. It is the danger of unlit lamp and ungirt loin, the danger of intensity of faith and the weakening of our grip on the central realities of life, the waning of the glowing positive note and the driving power of the soul's vision. For that reason we have endeavored this year to recover the enkindled vision of soul, to increase our depth of life, and to find once more the great dynamic that will give our faith a fresh conquering power. We have seen that it is not enough to talk about a Christ who lived and loved and suffered in a remote past nor to commemorate a Pentecost experience that occurred nineteen hundred years ago in Jerusalem. If they are only past events we are doomed to defeat. The note that has sounded throughout our sessions this year has been the vital note that the Christ of the first century who was the pioneer of faith in those days is a living Presence today, who still talks with men by the way as their hearts burn, speaks to their condition as of old, and is a present Savior from sin and selfishness and defeat. His

work is never finished. It is always going on. It cannot be done apart from us; it can be done only in us and with us and through us.

So, too, with the power of Pentecost; it is revealed, not in a place, or in a city, or in a building; it is in us men or it is nowhere. It is the life of God revealed anew in the lives of men. We all in our sphere and degree may be demonstrations of that same Spirit. This has always been a central Quaker faith and it is no novelty or innovation. Its operation is not confined to some narrow range, or to some sphere apart from our every day human tasks and problems. It includes every aspect and every avenue of life. It is the source of every creative movement. The Spirit works through a group of men and, behold, entrenched evils as old as the race yield and give way as the snow and ice do when the vernal equinox comes. The Spirit blows as a mysterious breath quickening a few lives and before long there are many who dare to trust the power of love and good-will as a constructive force for building a new world. We cannot be the organs of that Spirit that built the church if we become self-centered and turn away from the common human tasks of our time. Pentecost does not stand for unshared emotional thrills or bursts of private joy; it is an endowment for cooperation with God in his work of spiritual health and healing and for the supreme business of building the Kingdom of Love and Peace and Truth here in the world of men. The issues that challenge our choices and our decisions, the evils that menace our civilization and the triumph of goodness in our homes, in our towns, in the State, and in the nation to which we belong are situations that reveal whether Pentecost has already come in us or is to be still longer postponed. In spite of some discouraging features and in the midst of a world that seems busy with things, we have felt anew the reality of the Spirit, we have been convinced of the demonstration of the present power of Christ, and we have once more dedicated ourselves to the work for the Kingdom of God.

We are, with love, your friends.

Signed in and on behalf of the Yearly Meeting of Friends for New England, held at Oak Grove Seminary, Vassalboro, Maine. Sixth Month 25th to 29th inclusive, 1930.

LINDLEY M. BINFORD, Clerk.

GASPORT NEWS ITEMS

The Quaker Peace Caravaners are again around. This summer our territory is assigned to Nina Piper of Earlham College and Elizabeth Little of Mt. Holyoke College. They are bringing the subject of World Peace to all groups of people, churches, clubs, camps, etc. They

attended the Friends Sunday school picnic at Olcott Beach Saturday afternoon, and Miss Piper brought the message to the Friends Meeting on Sunday morning. Miss Little spoke at a Union Service in the Congregational church on Sunday night.

In the morning meeting, after relating some of their flat tire experiences, Miss Piper said: "In each country there are those who are ever working for the preparation of war, and it is so easy for most people to neglect the development of our peace interests. Faith is the basis of all good; faith in ourselves, other people, other nations. By coming to know the people of other nations better we find we have more faith in them. To fail to develop this acquaintanceship and faith is likely to cause the world to suffer. Our interest in the cause of peace, like a battery, is likely to run down, but let us not overlook the fact that the longer it is neglected the more it will cost us."

In the evening Miss Little said: "War has always been thought to be a means for settling disputes, but there are better ways as we are constantly learning. The destructive effects of the Civil War, fought sixty years ago, are still in evidence. There is a great difference between armed police and soldiers. Police serve to protect life, while armed forces disregard all law and destroy property as well as life, as a means of obtaining what is believed cannot be obtained by any other way. Peace is not only the absence of war but a cooperative effort to bring to pass desired and important changes. The false attitude of mind is one of the worst effects of war. In true living and learning we come to know how truly important is the life of Christ. In war we place nationality far above the spirit of Christ."

Her splendid talk was concluded by reciting the motto by Bishop G. Ashton Oldham on AMERICA FIRST:

Not merely in matters material, but in things of the spirit. Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character. Not merely in the calm assertion of rights, but in the glad assumption of duties. Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan. Not in splendid isolation, but in courageous co-operation. Not in pride, arrogance, and disdain or other races and peoples, but in sympathy, love, and understanding. Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

ANOTHER DOCTOR LUKE NEEDED

Last autumn Dr. Antonius Manasseh died. He was the Syrian doctor and saint who served from the Friends hospital in Brummana in Syria, and whom all the warring religionists of the district united to honor at his funeral. Concerning his successor, the English Friends Service Council writes us:

Up to the present, Dr. Manasseh's work has been carried on by a local Syrian doctor, but we are constantly hearing of the need of someone with a real missionary motive and spirit, who would carry on the work which Dr. Manasseh did in other ways besides the purely medical side. So far we have not been able to find anybody to take his place. . . . I expect you know that we have a new hospital at Brummana, which is 2500 feet above Beirut. There is an English sister in charge and an assistant English nurse, in addition to Syrian nurses. The hospital works in close co-operation with the American University Hospital in Beirut. Patients come in from the outlying villages, and Dr. Manasseh did a good deal of visiting in the district round about.

Here is the need. The English Friends ask if we can meet it. The Service Committee will be glad to hear from any doctor who feels the call to volunteer for such service in the land of the Great Physician.

VIENNA CENTER LOOKS EASTWARD

Friends who wish to see the Near East with understanding should visit the Quaker center in Vienna en route. Vienna was the eastern stronghold of Western culture during the days of Turkish ascendancy which twice, in 1529 and 1683, lapped its very walls. During the two centuries in which the Turkish wave was gradually retreating to Constantinople, the Austrian influence was close on its heels, opening routes westward, and reawakening the Balkan peoples to occidental influences. In spite of the dislocations of war, Vienna remains the first center of western culture for anyone coming west from the Balkans.

It is natural, then, that our Vienna Center should look ever eastward,—should be headquarters for Quaker work, not only in Austria, but in Hungary, Bulgaria, Jugo-Slavia, Greece, Czechoslovakia, with connections in Roumania and Turkey, and even in Egypt and Syria. Former and present members of the Center have taken part in relief work in Hungary and Bulgaria. Interest in the persecuted Nazarenes in Jugo-Slavia has led to visits and correspondence with pacifists in that country.

During the last three and one-half years the Hostel has had 121 visits from people in Greece, Bulgaria, Turkey, Egypt, Czechoslovakia, Hungary, Roumania, Palestine, the numbers ranging from thirty-five from Greece to three from Palestine. Most of these have been teachers in American Mission schools and colleges, some were our own relief workers in Greece and Bulgaria, some natives of the countries,—for instance, the first woman doctor in Turkey, Dr. Safi Ali. All have brought interesting connections, some of which have been followed up by visits from members of the Mission. In Czechoslovakia, for instance, members of the Center and other Friends have actually visited about eighty persons,—professors, teachers, pastors, doctors, and people active in pacifist and welfare work, interested in Minority questions, etc. The Center is also in touch with various societies, such as the Y. M. C. A. and F. O. R., the International Student House, the English Speaking Clubs, the Christian Pacifists, the Women's International League (W. I. L.).

In Hungary, Jugo-Slavia and Bulgaria, they are also in touch with the W. I. L., and in Hungary with the Save the Children Fund and (through Fred Hankinson) with relief and prison work. The relief work in Bulgaria has made our Center acquainted with a number of important people in that country, as the wife of the prime minister, and the representative of the League of Nations in Administration of the Loan. In Greece we have links with the American Farm School and Girls' Colleges, the Greek Boy Scouts, and various cooperative movements.

In Austria itself, our Center is in touch with literally scores of organizations—a recent, partial list mentions eighty-one by name. These include religious organizations (a dozen or more), pacifist societies, international groups as the Boy Scouts and Austrian League of Nations Union. Temperance societies, as the Workers' Total Abstinence Society and the Teachers Temperance Union, are among our friends. Sixteen welfare and social organizations, such as the Austrian Red Cross and the Middle Class Aid Society, are named. As to the Public and official bodies, we are known to various Consulates, the Ministries for education and Social Welfare, the Welfare and Housing Departments of Vienna, etc., and educational institutions,

from the University of Vienna to the Technical High School and the Board of Education.

Twenty-one of these organizations either hold their meetings at the Center, have supplied lecturers, or have cooperated in other ways. Such are the American University Women's Club, the Religious Socialists, the Pan-Europa Union, etc.

The Quaker Center in Vienna is in touch with religious, social and philanthropic movements and forces which touch the entire life of the people. The same is true of all our other Centers in the countries where they are located. That is why they can help visitors to a true insight into the life of the land.

THE GERMAN YEARLY MEETING

More people attended the German Yearly Meeting at Wernigerode in the Harz Mountains, last April, than belong to the Yearly Meeting. With the eleven new members who were taken in at this time, it has now a membership of 142. And there were 147 signed participants in the sessions—in addition to the many people of the neighborhood, who were drawn to the public lectures.

There are two reasons for these astonishing figures. First, the members are all adults: there is no child-membership. Second, there is a much larger group of Friends of Quakerism than there is of actual Quakers, who attend the Yearly Meeting sessions on practically the same terms as the Friends themselves. These people—many of them pastors—feel that their Quaker influence is much greater if they retain their membership in the State Church.

Last year the Yearly Meeting sent out an appeal for the sympathy and spiritual encouragement of Friends everywhere. This year's Epistle expresses much gratitude for the helpful replies received, which make German Friends feel one with Friends the world over. Calling all Friends to live their faith, the Epistle reminds us that "To be near to God, and in harmony with his will is heaven; to be distant is hell." And then in closing, a quotation from the old mystic Jacob Bohme, "The sins to die and Love to be born, that is salvation."

UNCONSCIOUS SERVICE

Elizabeth Borton, one of our Quaker Ambassadors to Japan, spends some time teaching English in the Friends Girls' School. Some may ask what this has to do with the duties of an Ambassador. Let Elizabeth answer the question.

Frankly one wonders frequently, whether the contribution one makes in teaching English is worth the money that is put into it. But one must realize that along with this, one carries, not from any personal virtue, but because it is a heritage from generations of people living in a Christ-conscious land, a different

attitude towards the position of women, social evils, religion, fellowmen, many things that will help the Japanese girl of today to form the new set of standards that Japan is searching for, and needs. This is the contribution that American teachers in Japan make almost unconsciously, and it is still very much needed, for though there are splendid Japanese women with high ideals working hard for their country they are still comparatively few.

There must be foreigners to help Japan meet the great flood of western material civilization, with the saving strength of western Christian ideals and standards. Both students and professors realize that this great influx from the west is undermining their old simple civilization, and the moral standards that went with it. They say, "What shall replace it? What shall guide the youth of today?" It is up to western nations to help Japan find an answer, and that is what in a small way, I believe, the teachers sent by Friends in America can do."

HIGH POINT FRIENDS GIVE SUMMER PROGRAM

Central Friends Church in High Point, N. C., has just completed a most successful Daily Vacation Bible School. Those on the faculty were Mrs. W. T. Saunders, Rada Poston, Essie Brown, Ella Burton Hutchison, May Frazier, Lena Farlow, Helen Jones, Mary Elizabeth Crouch, David Parsons, Jr., and Joe Jarrell. All of them are local people with the exception of Miss Farlow, who is a recent graduate of Guilford College and whose home is at Guilford College. She and David Parsons, also a Guilford College student, are assisting with the entire summer program of Central Friends Church.

The boys and girls did the usual excellent hand work in the school, under the direction of David Parsons. In the class rooms, in addition to memory work in Scripture and the hymns of the church and story telling, each group worked out a project, using one of our mission fields as the subject. This project work proved to be quite successful and the boys and girls know a great deal more about the extension work of the church than they did before and their interest is correspondingly greater. Three afternoons each week the boys and girls were taken to the church playground at Archdale for directed games and swimming. As many as 100 boys and girls went out on some afternoons and always there was a large group. It was a thrilling sight to see them all enjoying the swings, tennis, the slide, croquet and other games. The school registration was about 160, and the average attendance was splendid.

On Friday, July 4, an all-day program was held at the playground as the first part of the closing program. There was a treasure hunt for the girls, a fox and hound race for the boys in the morning,

with races, clock golf, horseshoe pitching and other events for everyone in the afternoon. There were 182 entries in these events producing very keen competition and close decisions. Winners were Hazel Burton in the Girls' Pick-up Race, Ruby Frazier in the Girls' 100-yard Race, Ercell Allen in Girls' Clock Golf, Charlena Brown in Women's Clock Golf, Mrs. Walter Stout in the Women's Home Contest, Charles Causey in Horseshoe Pitching, R. E. Blair Jr. in the Pillow Fight, Paul Brigman in the Obstacle Race and Joe Jarrell in the Boys' Pick-up Race. Consolation prizes were awarded to Billy Loflin, R. E. Blair Jr., Ruth Hicks and Nell Bulla.

Throughout the day an exhibit of the handwork done in the school was on display and the people were entertained by many stunts performed by the boys and girls. At the noon hour the annual Sunday school picnic was held and everyone enjoyed the bounteous feast of good things. About 250 people enjoyed the events of the day.

On the following Sunday evening, during the vesper hour at the playground, the second part of the closing program was held. This was in the nature of a pageant showing more particularly the classroom work. In it was included a period of worship in songs, Psalms and prayer, a series of dialogs about various mission fields and a period of worship.

Much of the success of the school and of the closing programs was due to the men and women who served on committees of arrangement and who used their cars in taking children back and forth to school and to the playground.

Immediately following the school the church is conducting a series of camps for the boys and girls. The first one is for junior girls at the Archdale playground. The senior girls will go to the church camp at Paradise Point on the coast, and after that the senior boys will also go to Paradise Point. The final camp of the summer will be at the playground for junior boys.

BLOOMINGTON NEWS ITEMS

The Ladies' Aid met with Mrs. Walter Hetzler and the afternoon was profitably spent in planning to paint the church seats and the woodwork. Later on, new wallpaper will be purchased. Louise Weikert started the fund for redecoration by giving \$20. At the next meeting, to be held with Lillie and Anna Hoopes, each lady is to donate the price of six plates for the church kitchen. Delicious refreshments were served by the hostess.

Children's Day was observed by a program put on by the children. The church was prettily decorated with flowers, vines, and a large painted background, the work of Clara Hoag. Birds hung from invisible wires, fluttered in

the breeze, while the children sang and spoke. The Junior Choir sang well three songs written for a rural Sunday school.

The Community League held its regular meeting the evening of July 2, and the program was opened by two patriotic songs by the young people's chorus. The main feature of the evening was the display of pictures of beautiful western scenery, shown by Carl Rylander, County Farm Bureau Agent.

Sunday evening, July 6, the Christian Endeavor held a campfire vesper service on the church lawn, lead by Ruth Stortz. The meeting was truly one of inspiration as we worshiped together under the canopy of the sky. Plans were made to visit neighboring C. E. Societies during the summer, and also to invite others to our meetings, that we might glean from each other inspiration for our work.

Our pastors, Mr. and Mrs. G. E. Mortimer and children spent a few days in June in Wisconsin, visiting relatives and friends and the children remained, spending vacation with their grandparents.

We are planning an AMERICAN FRIEND campaign and our goal is: every family a subscriber. We believe it can be done! Our Sunday school superintendent, Celia Thieker, is spending her vacation in New Sharon, Iowa, with friends. Walter Hoag, for many years a resident of this community, has moved to Missouri, where Mrs. Hoag will join him soon.

FRIENDSVILLE ACADEMY

The board of Administration of Friendsville Academy announces the engagement of Marvin H. Shore as Principal and of Pansy Donnell Shore, his wife, as teacher.

They are natives of North Carolina, are active members of Friends, and were both graduated from Guilford College, Marvin Shore later receiving the master of arts degree from Haverford. Both have done post-graduate work at Recreational School of New York City. They come to Friendsville Academy with a definite concern for the development of this growing institution and with a rich experience and training.

The school will begin in September its seventy-third year of unbroken service for the boys and girls of the Blue Ridge-Cumberland area, with more adequate equipment than ever before and apparently with a larger enrollment. Local Friends and residents are cooperating enthusiastically with the Faculty and Board and are assisting generously in recent and contemplated plant and equipment improvements.

Acknowledgment is made to all friends of the school for their continued interest and support and they may look with confidence to unprecedented progress within the coming school year.

ALVIN T. COATE, *Chairman.*

QUAKERDOM AT LARGE

William C. Allen and his wife are sum-
mering in England. He has sent for our
readers a descriptive account of spring
days on the North Atlantic and of a
motor trip in Southern England. His
summer address is "Bromlea," Leicester
Road, Bournemouth West, England.

* * * *

William Clarke Dennis, formerly of
Wabash, Indiana, who suffered a general
breakdown in health last year, is at Ber-
keley, California. He is improving slowly
and is now able to attend meeting.
Although his health will not permit him
to return to the duties of his profession
as mortician, his friends anticipate for
him many years of usefulness in some
other line of work.

* * * *

Alvano C. Goddard, a Friends minister
and business man of New England
Yearly Meeting, sailed on July 12 for a
short term of service at Ram Allah. He
will serve as minister of the meeting and
will act as Secretary-Treasurer of the
Mission. Friends at home may share
with Alvano C. Goddard in his work
through frequent intercession and syste-
matic giving.

* * * *

Randolph and Ricardo Pyle of Ber-
keley, California, are leaving soon for
Oskaloosa, Iowa, where the former will
assume his new duties as teacher of
mathematics at Penn College. They will
be missed in the activities of Berkeley
Meeting and in the social groups where
they have filled a large place. The good
wishes of their friends go with them into
larger fields of Christian fellowship.

* * * *

Cynthia E. Wilson who for forty-one
years was a missionary in India under
the United Presbyterian banner passed
to her reward recently in Pasadena, Cali-
fornia. She was known for her trans-
lations of the Bible and other books into
the Hindustani and Punjabi languages.
She went to India as a missionary in
1876 and remained there until 1917 when
she came to Southern California. Ten
months ago she sustained a fall and had
been in the Pasadena Hospital since that
time. Her remains were laid at rest in
Forest Lawn Memorial Park. She was
80 years old.

* * * *

William D. Webb, writing from Athens,
Greece, under date of July 2, says that
he and four other young men from Beirut
arrived there on the morning of July 1,
having called Sunday morning at Lar-
naka, Cyprus, en route. At Athens they
visited the big Museum, rode out to
Marathon, saw the Acropolis and the
Parthenon which is being reconstructed.

They secured Jugo-Slav and Danish visas
and a ticket for Belgrade. They hoped
to climb Mount Olympus before reaching
Salonika, then on to Vienna. The vaca-
tion trip is expected to include Norway,
Denmark, Germany especially Oberam-
mergau, Austria and Greece.

* * * *

Henry C. and Melissa Fellow, host and
hostess at Fellows Nest, Bella Vista,
Arkansas, were most graciously honored
by a Fourth of July picnic dinner by
Arthur Pickering and family, isolated
Friends from near Pineville, Missouri,
and the day following with a like
Friendly repast from Frank Wright, wife
and daughter, from Kansas City, Mo.,
and his father-in-law and mother-in-law,
Mr. and Mrs. Wheeler of Carthage, Mo.
Again, during the past week they had
the pleasure of a visit "without a so-
journing minute" from Wichita Friends
University Meeting, their veteran
Friends, Mark C. and Cora Reeve. The
door has a latch-string on the outside to
all "Visiting Friends" if they have a sure
enough "concern" to come and see them.

* * * *

The work which has been long known
as "Friends Relief Work and Orphan-
ages in Syria," will be known hereafter
as "The Daniel and Emily Oliver Orphan-
ages," according to action of the Board
which met in Philadelphia, Pa., June 27,
to adopt a new constitution and to be in-
corporated. The new title will be grati-
fying to their many friends and to those
especially for whom they have labored
through war and peace for forty years.
Just as the Orphanages tower among the
hills of Mount Lebanon overlooking the
blue Mediterranean in the distance, so
they radiate to the people who dwell in
the nearby villages and for miles around
spiritual inspiration and uplift. "How
beautiful upon the mountains are the
feet of him that bringeth good tidings,
that publisheth peace, that bringeth good
tidings of good."

NEWS OF OUR MEETINGS

The Saturday session of Penn Quar-
terly Meeting to be held at Penn, Michi-
gan, August 2, 1930, will convene at 2
p. m. instead of 10 a. m. as formerly. The
recording clerk, Aura Bonine, requests
that the change be noted by interested
Friends.

* * * *

Ground was broken for the new church
at Springfield, Colorado on June 16, 1930.
Mary Sibbit was present at the occasion
and delivered the address. The first sod
was turned by J. E. Jett, mayor of
Springfield. The pastors of the Metho-

dist and Baptist churches were present
and assisted in the program. The work
of digging the basement was started at
the close of the ceremony and was con-
tinued until the basement is complete.
This new church building is a stucco
structure built after the old Spanish
style. It is forty feet square with a
corner entrance through a vestibule ten
by twelve feet. The rostrum will be in
one corner with the seats arranged cir-
cularly. There will be a full basement
under the structure, fitted for Sunday
school use.

* * * *

Union Street Friends of Kokomo, Indi-
ana, have joined with the other down-
town churches of the city in holding
union services each Sunday evening dur-
ing the months of July and August. An
innovation which has proved quite popu-
lar is the holding of these meetings in
the open air of Foster Park which is
located but a short distance from the
business district. The minister of the
First Congregational Church spoke the
first Sunday evening and A. Ward Ap-
plegate, the Friends minister, the sec-
ond. The attendance was estimated at
400 and 500 people. The new Friends
church which is under construction is
proving to be a beautiful structure of
light brick trimmed in white stone. It is
located on the same street and will con-
tinue to be known as Union Street
Friends Church. The building is nearing
completion and it is hoped the dedicatory
services may be held early this fall.

* * * *

Friends at Jonesboro, Indiana, have
been appreciating the work of Michael
F. Stafford and his wife who came last
November from Kansas Yearly Meeting.
A revival meeting arranged for before
they came was held in the Friends
church in charge of Thomas Henderson
and his wife from Oberlin, Ohio. Many
were reached and the fellowship among
the churches was very marked. Since
then a monthly union prayer service has
been held going from church to church.
At Easter time Evangeline Reams was
present for a few services. The World's
Day of prayer was observed with all-day
services. The missionary society of
Friends Church served dinner to other
missionary societies of the town, the
speakers being Charles Slater and
Charles DeVol. The anniversary of Pen-
tecost was observed with gratifying re-
sults. Leading up to it cottage prayer
meetings were held in three sections of
the town simultaneously. The sermons
were in keeping with the event and gave
forth no uncertain sound. The Loyal

Crusaders gave their mothers an annual banquet near Mothers' Day. With the women's missionary society they held a union service in the basement of the church on the evening of June 29 when a pot-luck dinner was served. The guest of honor and speaker was Esther Pickett of Fountain City. A Junior Christian Endeavor has been organized with Alice Swafford as superintendent. Martha Lehman from Marion, Ind., is directing the choir very acceptably. Five young people attended the Y. F. Conference at Dewart Lake, three of them being delegates from the Sunday school and Christian Endeavor. Lesta Fae Swafford, the pastor's granddaughter, won first place in the Quarterly Meeting Bible Memory Contest, held June 30. M. F. Swafford has accepted the unanimous call of the Monthly Meeting to continue his work another year.

* * * *

Alvin Hoskins and wife with their children, Lewis and Irene, of the Center Friends Church near Newton, Iowa, enjoyed a motor trip to Nebraska where they visited with relatives. On the return trip they visited many points of interest. Helen Day, Mary Emmons, Lois Hollingsworth of Iowa Yearly Meeting, and Garnet Ellis of Western Yearly Meeting, represented Penn College Y. W. Cabinet at the Y. W. C. A. Conference at Lake Geneva, Wisconsin, last month.

* * * *

The Young Friends Summer Camp conference of Nebraska Yearly Meeting was held at Nebraska Central College, Central City, Nebraska, July 17 to 20. Special addresses were given by President Carrell, Cecil E. Haworth, Walter H. Wilson, Dean M. H. Watson. The Open Forum was in charge of Guy W. Solt. A report of the Youth Conference at Toronto, Canada, was given by John H. Ferguson and his wife.

LOS ANGELES NEWS ITEMS

The Sunday evening meetings at First Friends church during the summer months are held in conjunction with the C. E. meetings, convening at 7 o'clock. The June 29th meeting was led by Elizabeth Thompson of Columbia, South Carolina, who is here as the guest of Virginia White. Miss Thompson's theme was "Great Missionary Leaders."

The Monthly meeting of the church was held on July 9 at the home of the pastor, R. Ernest Lamb and Ruby Lamb at 4322 Brighton avenue. Although it is the vacation period there was a good attendance. Songs were sung, Stephen Myrick read the Scripture and offered prayer after which there was a business session. Then there was a social hour with a questionnaire on Bible characters, and a "missing word" contest with favorite and old-time hymns, both of which were entertaining. The affair closed with

refreshments of ice cream and cantaloupe.

The next Quarterly Meeting will be held in Bethel church in Long Beach on July 25 and 26. Los Angeles delegates will be W. H. Douglass, Mrs. Arbie Mendenhall, Mrs. Stephen Myrick and Mrs. Daisy Prose.

George and Sarah Weeks left by automobile on June 30 for a sojourn with relatives at their old home near Carthage and Joplin, Missouri. Many friends will wish them a pleasant vacation visit and trip.

KOKOMO NEWS ITEMS

A fine Children's Day program was given at the Courtland Avenue Friends Church, Kokomo, Indiana, Sunday night, June 29. It was an inspiring scene when a large group of boys and girls came marching in and down the aisle to the platform. Here, they sang a song which was the opening number on the program, being followed with the invocation by the pastor. Seats were reserved in the front of the auditorium for them.

For over an hour a very interesting program was rendered, consisting of recitations, various exercises and music. The front of the church was prettily decorated for the occasion. The attendance was large, filling the auditorium. As the people went away many were expressing their appreciation of the good program which was not only entertaining but full of good thoughts and of an elevating character.

The Sunday school is largely attended. The equipment of the basement has been suitably arranged to have the opening and closing exercises for the primaries, which has been a great advantage to the school. The work is under the direction of Lucretia Smith and by the help of the teachers the work is very interesting and instructive.

The school at large is growing and greater interest among the older people has excelled the past. Oscar Farmer was unanimously elected for another year as the superintendent and his work as a leader is unexcelled.

The pastor, Arthur J. Haworth, has surely been at his best as a shepherd. The spirit of love, unity and co-operation among the membership both of the school and the church, as a whole, has been excellent and he and his good wife and daughter are so highly appreciated and his preaching and presence in the homes, especially among the sick, so splendid, that it was only a mere mention that he be retained as pastor for another year.

The Thursday evening prayer meetings are also well attended and much good is being done. The young people are well represented taking part in prayer and praise.

NEWS ITEMS FROM SMYRNA

The Daily Vacation Bible School was an innovation at Smyrna Meeting, near Weldon, Iowa. Some felt that the effort would be wasted and that the children could not be held for two weeks, that we were in the country and could not get them here, and then there was the item of expense. But ask them now and you will find an entirely different opinion for even common dirt roads could not hinder.

The first problem to face was that of proper leadership. However, that was met in our own community. Will Byerly, the principal and instructor in manual training of the nearby Derby High School, and Vera Mitchell, the principal and instructor in Domestic Art of the LeRoy High School, lent a hand and they with the pastor and his good wife, four Penn College graduates, made up the force.

The meeting has only 71 resident members, counting all the babies, but the first day there were 46 enrolled who came out of the first eight school grades, and before the week was over we had 52. Five busses made the daily rounds to bring the children in and to take them home. Forty-eight were in attendance as an average. Some homes were touched that had never before been reached by the church and many from nearby schools came in and met with us. Interest grew daily, and prospects look good for another school next year. The boys made a model of the Tabernacle that has imprinted on their minds some facts that they will never lose.

The last Friday we had a picnic for them and their parents, with 140 in attendance. Sunday night we gave the public program to a full house, with 188 here. The children gave in pennies \$5.05 to the work in the Tennessee mountains. They determined their own field. The larger expenses of the school have been met gladly by our people.

Another interesting side line has come this summer in the idea of a playground. The Young People's Sunday school class has taken over the parsonage cow pasture and turned it into a kitten ball ground. The entire community turns out each Friday afternoon at four to have a little fun. Not only do the young boys come, but girls, women and men are all on hand. This is in fact a community play time. If such things are needed in the city we do not see why the country also does not need to play. We are all behind this from the five-year-old children to the eighty-year-old men and women. Corn plowing takes a back seat on Friday evening. We have found that playing together helps us in worshipping together.

ERMIN AND RUTH PERISHO.

LARGER PARISH VACATION
BIBLE SCHOOL

Beginning June 30 and closing Sunday night, July 13, was held at East Guilford, N. Y., a Vacation Bible School in which Unadilla Friends Church and the Board of Religious Education of the Five Years Meeting of Friends cooperated.

This school was held under the auspices of a Larger Parish which is composed of two Presbyterian Churches and one Community Church besides Unadilla Friends.

None of the cooperating churches were strong enough numerically to maintain such an institution alone, but by joining forces a most satisfactory and efficient school was held. The total enrollment was 112, the highest attendance any one day was eighty-nine and the average attendance eighty-six.

The success of the school was due very largely to the presence and guidance of M. Marie Cassell of the Five Years Meeting Religious Education Board. She directed the activities throughout and found a warm place in the hearts of the children and adults of all the cooperating communities.

The closing exercise was held in the East Guilford Presbyterian Church. All departments gave a demonstration of the work done during the existence of the effort.

This was followed by a most illuminating Pageant prepared and directed by Anna M. Vore on the subject "Gifts and Giving." Eight scenes of scriptural giving were portrayed by children in costume, then the audience was taken into the fellowship of giving as the ninth scene, and finally all the children participated, as the tenth and final scene in the filling of three Philippine Treasure Chests which had been provided by the cooperating Sunday Schools.

After the benediction the audience filed into the adjourning room where a display of the handwork done by the children during the school was inspected. The work was abundant and most creditable in design and execution.

A loyal and faithful band of teachers and helpers, many of them specially trained for the work was recruited from the Sunday schools cooperating. Most freely and conscientiously did they "give of their best" to the school and to the cause of Christ for which it stood.

OAKLAND VACATION SCHOOL

The Friends Community Church, Oakland, California, of which C. Herschel Emminger is pastor, conducted a Vacation Church School June 9-20. It was quite regularly attended by the children, the average daily attendance being sixty-five. There were the four departments—Kindergarten, Primary, Junior, and Intermediate. The children were very

New Books for Young People's Leaders

Worship for Youth, Vol. II.....\$2.00
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Fifty-two remarkably fine Worship Programs for Young People to be used wherever a worship program is needed. The unusual features of this book are the Radio-Dramas, requiring no memorizing or costumes, and the suggested Living Pictures with pictures illustrating the poses. New music for preludes and solos is provided. Invaluable to anyone in charge of worship programs.

Hymn Night Services.....\$1.00
By Alma Newell Atkins

Eleven beautiful services based on well-known hymns, interpreted and dramatized, with appropriate Scripture, responsive readings, special music, and sermon topics. The book contains also *A Dramatized Annual Church Report*, a clever way to enliven what is often a dry occasion.

Geister Games.....\$1.50
By Edna Geister

A complete and versatile set of party plans and programs for every occasion and need. Out of twelve years of experience the author has selected those games which have always been the most fun. It is a book every hostess and leader must have.

Far Peoples.....\$2.00
By Grace Darling Phillips

Just the thing to stimulate an interest in people of other lands. develop racial understanding, and inspire a feeling of world-friendship. From the natives of India, China, Korea, Japan, the Philippines, Brazil, Africa, and Russia the author has gleaned material from which she makes a treatment of each country as follows: The Visit, Stories, Songs, Poetry, Games, Refreshments, Dress.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
Richmond, Indiana

ably taught by eleven teachers and helpers who volunteered their services. The church gives instruction free to these workers in the Training School Course given by the churches of the city.

Aside from the Bible being taught, dramatics took the place of a greater part of craft work.

At the close of the first week, envelopes were sent home by the children, giving the parents an opportunity to give as they desired. A program was given by those attending the school and at the close a free-will offering was received. The people were very liberal with their offerings, which exceeded the expenses by a few dollars.

The program at the close of the school consisted of: Kindergarten A B C's; story, Jesus Loves Me; pantomime, Jacob and Esau; and a three-act play, "Robert and Mary Moffat," a true missionary romance.

The children of the church and community look forward to this school each year.

GEORGE C. HERBERT

In the passing of our friend, George C. Herbert, which occurred January 15, 1930, we feel that as a religious body, we have sustained a severe loss which will not cease to be felt during the present generation. His presence will be

missed, not only in our monthly meeting, but throughout the entire yearly meeting.

George C. Herbert was born in Lynn, October 26, 1848, the son of Mr. and Mrs. Thomas Herbert. In 1878, he married Lucy T. Gove at Seabrook, New Hampshire, whose faithful companionship and helpful service was a great inspiration throughout his life. To this union four children were born, two of whom are still living. He attended the Lynn Schools and Moses Brown School in Providence, Rhode Island. From the time of his graduation until his death, he was engaged in business in Lynn.

His maternal ancestors were Friends and his great grandfather, Isaac Bassett, was a prominent one. Before the War of the Rebellion, his interest in the cause of the fugitive slave caused him to maintain an underground railway station at his home. George C. Herbert's mother was "disowned" when she married out of the meeting, hence he was not a birth-right member.

However, as a boy, he attended First-day Meeting for worship, and the Bible school. When he was twenty-one years of age, he became a member of the Silsbee Street Friends Meeting, Lynn, Massachusetts and during the remaining years of his life was an active, loyal member of the Society. Boys and young men ever found in him a true and help-

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ful friend. His work in the Bible schools of Silsbee Street and Eastern Avenue Friends Meetings as teacher and superintendent contributed to the upbuilding of many young lives which are now bearing a Christian testimony in various sections of the country. Some of these young men owe, not only their Christian experience, but their education to him. His connection with the H. H. Mosher Fund, and distribution of books was a further testimony to his interest in education. His understanding of Friendly principles together with his knowledge of Quaker History, made him a valued Clerk of the Lynn Monthly Meeting, which position he held for many years. He was a charter member of the Rotary Club and the Lynn Young Men's Christian Association and took an active part in the affairs of both organizations.

Looking back at the physical existence of our friend, we feel that he did not live in vain. He wanted always to see the Kingdom of God carried forward, and his work with the Society of Friends was with this purpose in mind.

MARRIAGES

LATHAM-TALLAKSEN—At the home of the bride's parents near Unadilla, N. Y., May 24, 1930, Arthur D. Latham and Dagny Tallaksen, M. D. York, minister.

FISK-WEBB—In the M. E. Church at Laurens, N. Y., July 3, 1930, Charles L. Fisk and Jean M. Webb, both of Unadilla, N. Y. Rev. Frank Thomas officiating.

DEATHS

BINFORD—At the Lutheran Hospital, Des Moines, Iowa, July 11, 1930, Mary Catherine (Milner) Binford, aged 55 years. Born in the community where she spent her life, she was married in 1893 to Samuel Grant Binford and to them were born two children, Esther and Pearl Raymond. A member of Friends since childhood, she was active in promoting the interests of the church having served as clerk of Smyrna monthly meeting for seventeen years and was an elder. Her home was a center of Christian culture and fellowship.

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

Funeral services were conducted at Smyrna Friends Church by the pastor, Ermin C. Perisho, assisted by a former pastor, Frank Carpenter of Greenville, Iowa. Interment in Smyrna cemetery near Weldon, Iowa.

SANDERS—At Indianapolis, Indiana,

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June 13, 1930, Frank Sanders, son of William and Cerilda Sanders, aged 48 years. He was a member of West Newton Meeting. His wife and three children survive him.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:30 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.